

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Knoon*[1] (*25th Arabic alphabet*); by[2] the pen [x] and what *yasttorona*[3] (*line-inscribe they*[z]).	نٓۚ وَٱلۡقَلَمِ وَمَا يَسۡطُرُونَ ١
2. Not you [s] (*are*) by your [n] Lord's boon [w4] surely a maniac[5].	مَآ أَنتَ بِنِعۡمَةِ رَبِّكَ بِمَجۡنُونٖ ٢
3. And verily for you[g] surely (*is*) a remuneration[x] other than slighted/severed[6].	وَإِنَّ لَكَ لَأَجۡرًا غَيۡرَ مَمۡنُونٖ ٣
4. And verily you[g] (*are*) surely on a great character.	وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٖ ٤
5. So shall discern/sight[*you*[s]] and discern/sight they[z].	فَسَتُبۡصِرُ وَيُبۡصِرُونَ ٥
6. By which[x] (*of*) you[b] (*is*) the *maftoono*[7] (*he is bedeviled*).	بِأَييِّكُمُ ٱلۡمَفۡتُونُ ٦
7. Verily your [t] Lord, He (*is*) knowinger by whom [p] [*he*] strayed *a'n* (*off*) His path and He (*is*) knowinger by the *muhtadeena*[8] (*he-they who find and accept divine-guidance*).	إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ٧
8. So let-not obey [*you*[s]] the deniers.	فَلَا تُطِعِ ٱلۡمُكَذِّبِينَ ٨
9. Longed they[z] if[9] [*you*[s]] fawn[10] so they[z] (*would*) fawn.	وَدُّواْ لَوۡ تُدۡهِنُ فَيُدۡهِنُونَ ٩
10. And let-not obey [*you*[s]] every *halla'fen* (*iterative swearer*) *maheenen*[11] (*he who is: feeble/miniscule/and vile*).	وَلَا تُطِعۡ كُلَّ حَلَّافٖ مَّهِينٍ ١٠
11. *Hammazen* (*iterative slanderer-gossiper*), *mashsha'en* (*iterative walker*) by a calumny.	هَمَّازٖ مَّشَّآءِۭ بِنَمِيمٖ ١١
12. *Manna'en* (*iterative preventer*) for the *khayrey*[12] (*desirable-/possession/goodness*), aggressor, *atheemen* (*iterative sinner*).	مَّنَّاعٖ لِّلۡخَيۡرِ مُعۡتَدٍ أَثِيمٍ ١٢
13. *Ottollen* (*cruel-dragger*) after *tha'leka* (*afar-that-it/*) [x] *zaneemen* (*illegitimate-ever-pretender/conjoiner other people*).	عُتُلِّۭ بَعۡدَ ذَٰلِكَ زَنِيمٍ ١٣
14. That [*he*] [was] possessor (*of*) possession and sons.	أَن كَانَ ذَا مَالٖ وَبَنِينَ ١٤
15. If[13] (*to be/being*) recited on him Our *Aya'te*[w] (*Qur'anic statements*) said [*he*]: (*such are*) The Firsts' fables.	إِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ١٥

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1 The letter "ن," and in it are *varieties* of *statements* as to its "meaning," besides the letter itself! The best of the statements is that which Abo Hurayrah says that he heard *The Prophet* (SAWS) saying it is the "*ink bottle*!"

2 The letter "و" preceding word "القلم," is "و القسم," the English equivalent of "*by*" when one makes an oath and says: "By God!"

3 The word "يسطرون" means *line-inscribe*, i.e. and make line or lines of writing! See الراغب!

4 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

5 The word "مجنون" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective!

6 The word "*mamnoon*"= "ممنون" means: (1) that which is *cut*, (2) that which is *diminished*, (3) *slighted* and *unaccountable*! See التاج!

7 The word "*maftoon*" is *singular, masculine objective noun*, meaning: *he who is bedeviled*!

8 See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*!"

9 The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!

10 The word "يدهن" means to fawn, i.e. to flatter/supple and compromise!

11 The word "*maheen*" is *singular, masculine, objective, noun* meaning: *he who is feeble, miniscule, and vile*!

12 The word "خير" = "*khayron*," and grammatically inflected "*khayren*" or "*kharan*" all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely "خير!"

13 The particle "إذا" is a *future adverbial conditional* article hence it is "if" not "when!'

16. We shall brand him on the snout[14].	سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ﴿١٦﴾
17. Verily We essayed them like We essayed the garden's[w] companions, *edh* (*whereas*) *aqsamo* (*they* [z] *oathed*) surely they [z15] cut its [w] bunches *mussbeheena* (*by morning reachers and enjoyers*).	إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾
18. And not except they[z].	وَلَا يَسْتَثْنُونَ ﴿١٨﴾
19. So ambulated on it[w] a he-ambulant[16] from your[t] Lord while they (*were*) sleepers.	فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ﴿١٩﴾
20. So it[w] became like the *ssareeme*[17] (*gardens whose fruits are blackened and cut-off/ or its bunches/ burned like ash*).	فَأَصْبَحَتْ كَٱلصَّرِيمِ ﴿٢٠﴾
21. So they[z] mutually called (*each other*)[18] *mussbeheen* (*by morning reachers and enjoyers*).	فَتَنَادَوْا۟ مُصْبِحِينَ ﴿٢١﴾
22. That *eghdo* (*go early-morn you*[z]) over your[n] *hartha* (*cultivation/ tillage/ crops*), *en* (*if*) you[c] were *ssa'remeena*[19] (*cutters of the date-palms bunches*).	أَنِ ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾
23. So launched they[z] while they *yatakhafatona* (*they*[z] *were*: *mutually lowering their voices/ whispering*).	فَٱنطَلَقُوا۟ وَهُمْ يَتَخَٰفَتُونَ ﴿٢٣﴾
24. That not surely enters it[w] today on you[b] a poor.	أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾
25. And *ghadaw* (*they*[z] *went early-morning*) on parrying[20], *Qadereen*[21] (*he-they capable of: doing/ enforcing/ influencing*).	وَغَدَوْا۟ عَلَىٰ حَرْدٍ قَٰدِرِينَ ﴿٢٥﴾
26. Then *lamma* (*when/ whence*) they[z] saw it[w] said they[z]: verily we (*are*) surely strayers.	فَلَمَّا رَأَوْهَا قَالُوٓا۟ إِنَّا لَضَآلُّونَ ﴿٢٦﴾
27. Rather we (*are*) *mahromoona*[22] (*they who are deprived*).	بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾
28. Said their *awsatto*[23] (*ideal/ just*): have [*I*] not said for you[b]: *lawla* (*why do not*) *tosabbehoona*[24] (*say you*[z]: *subhana Allah*).	قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾
29. Said they[z]: *subhana*[25] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) our Lord; verily we were *dha'lemeena* (*injustice-doers*).	قَالُوا۟ سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٢٩﴾

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[14] The word "**الخرطوم**" is the "*elephant's nose*," says **الراغب**! And **الراغب** adds by saying that the *nose* was referred to as "**الخرطوم**" to *debase*, *demean*, and *mark with ignominy and grotesqueness* the one referred to!

[15] For lack of better word, for "**يصرمنها**" I say: "*they* [z] *cut-its* [W] *bunches*" *bearing the fruits*, for the palm-dates during "harvest" time at the end of the season, such *bunches* cutting is the "**صرام**," done in *preparation for the next season*!

[16] The word "**طائف**" is *singular*, *masculine subjective noun*! Translated here as "*he-ambulate*" as there is *no* English equivalent for "**طائف**" and "*ambulant*" is an *adjective*! So "*he-ambulant*" to *coin the needed noun*!

[17] The word "*sareem*" is *masculine*, *singular objective noun*, meaning: the *gardens whose date-palms which looks blackened and had their fruits cut-off*! Or burned like ash! Or the "*sareem*" is the *dark night*, so this garden and its date-palms *bare and blackened* like the darkness of night! There is *no* English equivalent!

[18] The word "**تنادوا**" = "**نادى بعضهم بعضاً**" that is *literally mutually called each other*, or *mutually they gathered in their club*!

[19] The word "*saremeen*" is *masculine, plural subjective noun*, meaning *cutters of the date-palms bunches*, with *no* English *equivalent*!

[20] The word "**حرد**" has several meanings: (1) *intention*, (2) *parrying*, (3) *exasperation*, (4) *isolation*! See **اللسان**!

[21] The word "*Qadireen*"="**قادرين**" is *masculine, plural, subjective noun*, i.e.: *they who are capable of: giving, doing, enforcing or influencing*! That is they thought of themselves as *are able to take all the necessary measures* and *execute* their plan as they schemed it!

[22] The word "**محروموم**" is *masculine*, *plural*, *objective noun*, meaning *they who are deprived*, with *no* English equivalent!

[23] The phrase "*most-middle*" is an Arabic *tongue* expression which means among them the most: *ideal/just*!

[24] The word "*tosabbehoon*" means say you[z]: *subhana Allah, i.e. singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

[25] The word "*subhana*"= "**سبحان**" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "**سبحانك**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render "*subhana*"= "**سبحان**" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

30. So *aqbala* (*forwardly-advanced*) some (*of*) them on some mutually blaming.	فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ ﴿٣٠﴾
31. Said they[z]: *yawaylana* (*O: woe to us/ valley in hell for us*); verily we were tyrants.	قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾
32. *Asa* (*craving a deed beyond one's means that, may*) our Lord to substitute for us *khayran* (*choicer/ worthier*) than it[w]; verily we(*are*)to our Lord desirers.	عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ﴿٣٢﴾
33. Like *tha'leka* (*afar-that-it/*) [x] (*is*) the torment and surely the Hereafter's[w] torment (*is*) bigger, if they[z] were (*to*) know they[z].	كَذَٰلِكَ ٱلْعَذَابُ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٣٣﴾
34. Verily for the *muttaqeena* (*they who reverentially guard against Allah's displeasure*) *enda* (*by munificence of/ by Rule of*) their Lord (*are*) paradises[w]/gardens[w] (*of*) the *naeem* (*permanent mental and physical delights in the highest chambers of Paradise*).	إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّٰتِ ٱلنَّعِيمِ ﴿٣٤﴾
35. Do then We make the Muslims like the criminals.	أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ﴿٣٥﴾
36. What (*is*) for you[b]; how you[z] rule.	مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾
37. Or for you[b] a book, in [it[x]] you[z] study.	أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾
38. Verily for you[b] in it[x] what choose you[z].	إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾
39. Or for you[b] *aymanon* (*oaths*) [x] on Us *balegha'ton*[26] (*ultimate-she*[y]) to The *Qeyamatey's*[w] (*Judgment's*) Day[x]; verily for you[b] what rule you[z].	أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾
40. Let-ask them [*you*[s]] which[x] (*of*) them by *tha'leka* (*afar-that-it/*)[x] (*is*) a claimer [*he*].	سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾
41. Or for them partners; so *l'ya'ato*[x] (*let-they*[z] *bring-/ come*)[x] by their partners *en*(*if*) they[z] were *ssa'deqeena* (*always truth enforcers*).	أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَٰدِقِينَ ﴿٤١﴾
42. Day(*to be/ being*)bared-*a'n* (*off*) a leg[27] and (*are*) (*to be*) invited they[z] to the kowtowing then not can they[z].	يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾
43. *Khusheya'an*[28] (*submittingly subdued*) (*are*) their *abssa'ro* (*insights/ discernments*) over-burdens them ignominy[w];	خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا۟ يُدْعَوْنَ إِلَى ٱلسُّجُودِ

[26] The word "**بالغة**" = "ultimate-she[y] is an *adjective* modifying "*oaths*," which is in its *plural* format (as in this case) is a "broken plural" requiring a *feminine* modifier! Hence, the suffix of ultimate-she,[y] i.e. *reachers* or *reaching* all the way to the Day of Judgment!

[27] The word "**ساق**" in this context means "hardship," see **الراغب**! Also, the expression "Day (*to*) be bared off a leg" is an Arabic *tongue* expression meaning: when the *matter* or the *situation becomes rather serious, tough, and hard to manage*! More importantly, there is *Hadeeth* **صحيح البخاري ج4/ص1871**, where the Prophet (SAWS) says: **يَكْشِفُ رَبُّنَا عن سَاقِهِ فَيَسْجُدُ له كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ ويبقى كُلُّ من كان يَسْجُدُ في الدُّنْيَا رِيَاءً وَسُمْعَةً فَيَذْهَبُ لِيَسْجُدَ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا**. That is: "bares our Lord off His Leg, then kowtows for Him every a believer and a she-believer and remains every whoever was kowtowing in the World hypocritically and reputedly, so he goes to kowtow then reverts his back (*as*) one tier"! See **البخاري** as referenced above or page 422 in **موسوعة الحديث الشّريف، الكتب الستة، بإشراف و مراجعة فضيلة الشيخ: صالح بن عبد العزيز بن محمد بن إبراهيم آل الشيخ، دار السلام للنشر و التوزيع، الطبعة الثالثة: محرّم هـ1421= أبريل 2000م.** and **القرطبي** for a good discussion of this word "**ساق!**"

[28] The word "**خاشعة**," = *khushsha'an*, is an *adverbial plural*, *masculine*, *subjective noun*, with *no* English equivalent available for it *per se*! The word "**خشوع**" in "**خاشعة**," = *khushsha'an* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior! However, "**خشوع**" denotes *submission* or *subduing* of *sight* and *sound* as well! So "**خشّعاً**" are those who *submittingly subdued their body, sight and sound*! Also some time "**الخاشعون**" = *they who bow in the Prayer*! See **البصائر** and **اللسان**! Since this Ayah speaks about their sights being "**خشّعاً**" that means *their sights are submittingly subdued*!

and *qad* (*already and affirmatively*) (*had been*) invited they[z] to the kowtowing while they (*were*) sound[29].	وَهُمْ سَٰلِمُونَ ﴿٤٣﴾
44. So let Me and whom [p] [*he*] denies by this the discourse; We shall allure[30] them from whence not know they[z].	فَذَرْنِى وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾
45. And [*I*] protract for them; verily My scheme (*is*) *ma'teenon* (*enormously strong and indefatigable*).	وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ﴿٤٥﴾
46. Or [*you*[s]] ask them remuneration then they of a mulct (*are*) *muthgaloona*[31] (*they*[z] *that are heavily-laden*).	أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٦﴾
47. Or they[z] have the invisible then they write they[z].	أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾
48. So *issber* (*let-hold on patiently* [*you*[s]]) for your[t] Lord's rule and let-not be [*you*[s]] like the fish's companion; *edh* (*whereas*) [*he*] called while he (*was*) *makdhoomon* (*he who is distressed/imprisoned/and exasperated*).	فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾
49. *Lawla* (*had it not been for*) that overtaken him a boon[w32] from his Lord, surely [*he*] (*would have been*) *nubetha* (*slightingly cast*) by the open while he (*is*) *madhmoom (he who is dispraised*).	لَّوْلَآ أَن تَدَٰرَكَهُۥ نِعْمَةٌ مِّن رَّبِّهِۦ لَنُبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾
50. Then *ejtabaho* (*favorably and directly selected him*) his Lord then made him [*He*] of the *ssa'leheena* (*righteous people*).	فَٱجْتَبَٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٥٠﴾
51. And *en* (*if*) almost who[r] unbelieved they[z] surely *youz'legonaka*[33] (*they*[z] *slip you*[g]) by their *abssa're* (*insights/-discernments*) *lamma* (*when/whence*) they[z] heard the *thekra* (*Qur'an/message*) and they[z] say: verily he (*is*) surely a maniac[34].	وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ لَمَّا سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ﴿٥١﴾
52. While not it[x] except *thekron* (*Qur'an/message*) for the worlds.	وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٥٢﴾

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[29] That is while they were alive in the world!

[30] The word "سنستدرجهم" is made up of *four* parts: (a) the letter "س" for "*shall*," (b) double component word, the active *subject* pronoun, as represented by the "ن" and the *present participle verb* "نستدرج" meaning: *allure* some one to some thing *almost always not favorable* to him, (c) the pronoun "هم," for them.

[31] The word "*muthgaloon*" is *masculine*, *plural objective noun*, meaning *they that are being burdened*!

[32] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[33] This Arabic tongue expression, meaning that they like by their imagination (*through their enraged eyes*) love to destroy you by tripping you or making you slip, fall and be severely harmed!

[34] The word "مجنون" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective!